

*THE PROHIBITION OF*  
CONGRATULATING  
DISBELIEVERS ON  
THEIR HOLIDAYS

Third Edition

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## In the Name of Allāh, the Most Beneficent, the Most Merciful

### Introduction

For Muslims living in societies in which *Islām* is not widely practiced, and in particular, those in the West, a topic that is often raised is whether or not it is permissible to congratulate disbelievers around their holidays with statements such as “Merry Christmas”, “Happy Easter”, “Happy Valentine’s Day”, “Happy New Year” and so on.

In order to discuss this matter, it is essential to clarify what these statements actually mean and imply. This is based upon the well-known rule amongst the *Fuqahā’* (Jurists): “*Al-Ḥukmu ‘Alash-Shay’ Far’un ‘An Tasawwurihi* (Ruling upon something is based upon understanding its reality).”<sup>1</sup>

This is also referred to as and/or tied to: “*Tahqīq Manāṭ al-Ḥukm* (Verification of the Focus of the Ruling).”<sup>2</sup>

What this means is that if someone misunderstands the issue they are ruling on, they cannot be expected to issue a correct ruling on it.

So when someone says, for example, “Merry Christmas”, what they are saying is “Have a happy Christmas” or “Enjoy Christmas.” And it is known that Christmas is celebrated by Christians as the birthday of their god. So essentially, what is being said is “Enjoy your celebration of the birth of your god.”

And if someone says: “Happy Easter”, they are in reality saying: “Enjoy the day you celebrate the resurrection of your god from the dead.”

And Ibn al-Qayyim explained the reason these congratulatory statements are prohibited. He said: “It is like congratulating someone for prostrating to the cross, or even worse than that. It is as great a sin as congratulating someone for drinking wine, or murdering someone, or having illicit sexual relations, and so on.”<sup>3</sup>

And it is unfathomable that, when the Jews currently living in Bilād ash-Shām celebrate Yom Ha’atzmaut, which is the Israeli Independence Day, or the commemoration of parts of Bilād ash-Shām being handed over to the Jews, a Muslim would accept another Muslim congratulating

<sup>1</sup> Refer to “*Talbīs Iblīs*” by Ibn al-Jawzī, pg. 295, “*Ḥaqīqat al-Qawlayn Fī Tawjīh Takhrīj al-Imām ash-Shāfi’i Li-Ba’d al-Masā’ili ‘Alā Qawlayn*” by Al-Gazālī, pg. 64-65 and elsewhere

<sup>2</sup> Refer to “*Al-Muwāfaqāt*” by Ash-Shātibī, 4/95, “*Minhāj as-Sunnah an-Nabawiyyah Fī Naqq Kalām ash-Shī’ah al-Qadariyyah*” by Ibn Taymiyyah, 2/287 and elsewhere

<sup>3</sup> “*Aḥkām Ahl ath-Thimmah*” by Ibn al-Qayyim, 1/441-442

them when they celebrate that day. Likewise, if a child was killed, and people started celebrating that day, would it be fine to congratulate them on that day? So why, when it comes to matters of *shirk* and *kufr*, which are direct insults toward Allāh, would anyone question this?

So, to this end, I have collected the evidence used by the People of Knowledge, proving that this is prohibited, along with a refutation of the evidence that supposedly proves the permissibility of these statements.

## Evidence That Congratulating Disbelievers on their Holidays is Prohibited

### Congratulating Disbelievers on their Holidays is Prohibited by Consensus

Ibn al-Qayyim (d. 751 H.) said: “Congratulating the disbelievers on the rituals that belong only to them is prohibited by consensus, as is congratulating them on their festivals and fasts by saying ‘A happy festival to you’ or ‘May you enjoy your festival,’ and so on. Even if the one who says this didn’t fall into outright disbelief by doing so, it is still prohibited. It is like congratulating someone for prostrating to the cross, or even worse than that. It is as great a sin as congratulating someone for drinking wine, or murdering someone, or having illicit sexual relations, and so on. Many of those who have no respect for their religion fall into this error; they do not realize the offensiveness of their actions. Whoever congratulates a person for his disobedience or *Bid’ah* or *kufr* exposes himself to the wrath and anger of Allāh.” <sup>4</sup>

And amongst the plethora of scholars who discussed consensus being a proof are: Abul-Walīd al-Bājī (d. 474 H.), <sup>5</sup> Abū Ishāq ash-Shīrāzī (d. 476 H.), <sup>6</sup> Al-Juwaynī (d. 478 H.), <sup>7</sup> Abul-Muthaffir as-Sam’ānī (d. 489 H.), <sup>8</sup> Abul-Khaṭṭāb al-Kalūthānī (d. 510 H.), <sup>9</sup> ‘Alā’ ad-Dīn as-Samarqandī (d. 540 H.), <sup>10</sup> ‘Alā’ ad-Dīn al-Asmandī (d. 552 H.), <sup>11</sup> ‘Alā’ ad-Dīn al-Bukhārī al-Ḥanafī (d. 730 H.), <sup>12</sup> Tāj ad-Dīn as-Subkī (d. 771 H.), <sup>13</sup> Abul-Fidā’ Ibn Kathīr (d. 774 H.), <sup>14</sup> Badr ad-Dīn az-Zarkashī (d. 794 H.), <sup>15</sup> Muḥibbullāh Ibn ‘Abdish-Shukūr al-Ḥanafī (d. 1119 H.) <sup>16</sup> and many others.

So those who make statements like: “I respect Ibn al-Qayyim’s opinion, but I don’t agree with it”, are not disagreeing with Ibn al-Qayyim’s opinion, they are contradicting a matter of consensus. And in order to prove that it isn’t a matter of consensus, they need to come up with someone

<sup>4</sup> “*Aḥkām Ahl ath-Thimmah*” by Ibn al-Qayyim, 1/441-442

<sup>5</sup> “*Iḥkām al-Fuṣūl Fī Aḥkām al-Uṣūl*” by Abul-Walīd al-Bājī, 2/449

<sup>6</sup> “*Al-Lumu` Fī Uṣūl al-Fiqh*” by Abū Ishāq ash-Shīrāzī, pg. 179

<sup>7</sup> “*Al-Waraqāt Fī Uṣūl al-Fiqh*”, by Al-Juwaynī, pg. 8

<sup>8</sup> “*Qawāṭi` al-Adillah Fī Uṣūl al-Fiqh*” by As-Sam’ānī, 2/385

<sup>9</sup> “*At-Tamhīd Fī Uṣūl al-Fiqh*” by Al-Kalūthānī, 3/224

<sup>10</sup> “*Mīzān al-Uṣūl Fī Natā’ij al-`Uqūl*” by ‘Alā’ ad-Dīn as-Samarqandī, pg. 792

<sup>11</sup> “*Baṭh an-Naṭḥar Fī Uṣūl*” by Al-Asmandī, pg. 522

<sup>12</sup> “*Kashf al-Asrār `An Uṣūl Fakhri-l-Islām al-Bazdawī*” by ‘Alā’ ad-Dīn al-Bukhārī, 3/374

<sup>13</sup> “*Al-Ibhāj Fī Sharḥ al-Minhāj*” by As-Subkī, 2/5

<sup>14</sup> “*Tafsīr al-Qur’ān al-`Aṭḥīm*” by Ibn Kathīr, 1/590

<sup>15</sup> “*Al-Baḥr al-Muḥīṭ Fī Uṣūl al-Fiqh*” by Az-Zarkashī, 6/385

<sup>16</sup> “*Fawātiḥ ar-Raḥamūt Sharḥ Musallam ath-Thubūt*” by ‘Abdul-`Alī as-Sahālawī al-Anṣārī, 2/262

before Ibn al-Qayyim, or at the very least, within his time, that said it is permitted to congratulate disbelievers on their holidays. It is insufficient to come up with some contemporary people and say that they said it is okay to do.

### It is a Trait of Following Rituals That Are *Non-Islāmic* Rituals

Celebrations are matters which are legislated as an act of worship, not a matter of worldly customs. This is evident in the *Ḥadīth* of `Ā'ishah, رَضِيَ اللَّهُ عَنْهَا, in which the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said about the Day of *Fiṭr* or *Al-Aḍḥā*:

"إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَإِنَّ عِيدَنَا هَذَا الْيَوْمُ."

"Verily, every people has its celebration and verily our celebration is this day."<sup>17</sup>

Ibn Taymiyyah (d. 728 H.) stated in his explanation of this *Ḥadīth*: "This is evidence in a number of ways: One of them is that his, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, statement: "Verily, every people has its celebration and verily this is our celebration." Indeed this necessitates each people being unique in their specific *ʿĪd*. As He, سُبحَانَهُ, said:

﴿وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيهَا﴾

﴿And for every nation there is a direction to which they face (in their prayers).﴾<sup>18</sup>

And He, تَعَالَى, said:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شُرْعَةً وَمِنْهَاجًا﴾

﴿To each among you, We have prescribed a law and a clear way.﴾<sup>19</sup>

This necessitates each people being unique in their specific direction to face as well as their prescribed law. So if the Jews have an *ʿĪd* and the Christians have an *ʿĪd*, which is specific to them, we do not share it with them just as we do not share their direction of facing in prayer nor their prescribed law. And based upon this as well we would not allow them to share our *ʿĪd* with us."<sup>20</sup>

<sup>17</sup> Collected by Ishāq Ibn Rāhwayh (#780), Aḥmad (#25,028), Al-Bukhārī (#952), Muslim (#892), Ibn Mājah (#1,898), An-Nasā'ī (#1,808) and Abū Ya'la (#50)

<sup>18</sup> *Sūrat al-Baqarah*, 148

<sup>19</sup> *Sūrat al-Mā'idah*, 48

<sup>20</sup> "Iqtiḍā' aṣ-Ṣirāt al-Mustaqīm Mukhālafati Ahl al-Jahīm" by Ibn Taymiyyah, pg. 227

Also, it has come on the authority of Anas Ibn Mālik, رَضِيَ اللَّهُ عَنْهُ, who said: The Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said:

"قَدِمْتُ الْمَدِينَةَ وَلِأَهْلِ الْمَدِينَةِ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فِي الْجَاهِلِيَّةِ. فَقَالَ: "قَدِمْتُ عَلَيْكُمْ وَلَكُمْ يَوْمَانِ تَلْعَبُونَ فِيهِمَا إِنَّ اللَّهَ عَزَّ وَجَلَّ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْفِطْرِ وَيَوْمَ النَّحْرِ."

"I came to Al-Madīnah and the People of Al-Madīnah had two days during which they would play." Then he said: "I came to you and you had two days in which you would play, and indeed, Allāh, عَزَّ وَجَلَّ, has given you instead of them two days that are better than them: the Day of al-Fiṭr and the Day of An-Naḥr." <sup>21</sup>

Ibn Taymiyyah stated in his explanation of this Ḥadīth: "The way this is used as evidence is that the two days in *Jāhilyyah* were not upheld by the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, nor did he leave them to amuse themselves during them as they customarily did. Instead he said: 'He has given you two different days in their place.' And something replacing something else necessitates abandoning what has been replaced. This is because it is not possible for the replacement and the replaced to be joined together at once." <sup>22</sup>

Ibn Taymiyyah, also said: "Celebrations are part of the *Sharī'ah*, the clear way and the ritual acts of worship about which Allāh, سبحانه, said:

﴿لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا﴾

﴿To each among you, We have prescribed a law and a clear way.﴾ <sup>23</sup>

And He said:

﴿لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ﴾

﴿For every nation We have ordained religious ceremonies which they must follow.﴾ <sup>24</sup>

...like the *Qiblah*, *Ṣalāt* and fasting. So there is no difference between their participation in the celebrations and their participation in all other rituals. So conforming in full with a celebration is

<sup>21</sup> Collected by Aḥmad, (#13,470), `Abd Ibn Ḥumayd (#1,392), Abū Dāwūd (#1,134), An-Nasā'ī (#1,767) and Abū Ya'īla (#3,820). It was declared "*Ṣaḥīḥ*" by An-Nawawī in "*Khulāṣat al-Aḥkām Fī Muhimmāt as-Sunani Wa Qawā'id al-Islām*", 2/819, Ibn Ḥajar al-`Asqalānī in "*Bulūḡ al-Marām Min Adillat al-Aḥkām*", (#138) and elsewhere, and Aṣ-Ṣan'ānī in "*Al-Uddah*", 2/540. Ibn Taymiyyah also declared it authentic according to the conditions of Muslim in "*Iqtiḍā' as-Sirāt al-Mustaqīm Mukhālafati Ahl al-Jahīm*", pg. 219

<sup>22</sup> "*Iqtiḍā' as-Sirāt al-Mustaqīm Mukhālafati Ahl al-Jahīm*" by Ibn Taymiyyah, pg. 219

<sup>23</sup> *Sūrat al-Mā'idah*, 48

<sup>24</sup> *Sūrat al-Ḥajj*, 67

conforming to *kufr*, and conforming to some of its branches is conforming in some of the branches of *kufr*.'

"Indeed, celebrations are one of the most unique features that distinguish various legislations and among their most prominent symbols, so conforming to them is conforming to the most characteristic legislations of *kufr* and most prominent of its symbols. And there is no doubt that conforming to this may lead to complete *kufr*.'

"As for its most basic ruling, then at the very least, it is a (form of) disobedience. This was indicated by the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, when he said: "*Verily, every people has its celebration and verily this is our celebration.*"<sup>25</sup> And this is worse than participating with them in wearing the *Zinār*<sup>26</sup> and its likes from their symbols, as those are manmade symbols which are not from the religion, rather the purpose behind them is simply to distinguish between the Muslim and the disbeliever. As for the celebrations and (religious) rituals, this is part of the religion which is cursed along with its followers, so joining in with it is joining in with something that is a cause of incurring the wrath and punishment of Allāh."<sup>27</sup>

So we see that the same address was used for *Īds* as was used for the *Qiblah* of the Muslims.

As a result, *Īds* are at the same level of the *Qiblah*, in that we cannot add, subtract or change anything regarding them within our religion, we cannot use those of another religion in any way. So for us to then congratulate others for following a ritual other than what is acceptable in *Islām* is something that is completely rejected.

### **Congratulating Disbelievers on their Holidays is a Form of Imitating Them**

Saying things like "Merry Christmas", "Happy Easter", and so on, is a clear form of imitating disbelievers in their actions which they themselves are known for.

Allāh Stated:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾

﴿O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight: "If they had been with us, they would

<sup>25</sup> Collected by Ishāq Ibn Rāhwayh (#780), Aḥmad (#25,028), Al-Bukhārī (#952), Muslim (#892), Ibn Mājah (#1,898), An-Nasā'ī (#1,808) and Abū Ya'la (#50)

<sup>25</sup> *Sūrat al-Baqarah*, 148

<sup>26</sup> This was a type of clothing that was specified as specific to *Ahl ath-Thimamah*

<sup>27</sup> "*Iqtidā' aṣ-Ṣirāt al-Mustaqīm Mukhālafati Ahl al-Jahīm*" by Ibn Taymiyyah, pg. 241

not have died or have been killed,” so Allāh makes that (misconception) a regret within their hearts. And it is Allāh who gives life and causes death, and Allāh is Seeing of what you do. ﴿ 28

Abū Hurayrah narrated that the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

"غَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوا بِالْيَهُودِ وَلَا النَّصَارَى"

*“Change the gray hair, and do not resemble the Jews.” 29*

And he narrated that the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

"جُزُّوا الشَّوَارِبَ وَأَعْفُوا اللَّحَى وَخَالِفُوا الْمَجُوسَ."

*“Trim closely the moustache and grow beard; and thus contradict the Zoroastrians.” 30*

And he also narrated that the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

"إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبُغُونَ فَخَالِفُوهُمْ."

*“Indeed, the Jews and the Christians do not dye (their hair), so contradict them.” 31*

It has also come from `Abdullāh Ibn `Amr:

"أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَيْهِ ثَوْبَيْنِ مُعَصْفَرَيْنِ قَالَ: "هَذِهِ ثِيَابُ الْكُفَّارِ لَا تَلْبَسُهَا."

That the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, saw me wearing two clothes dyed in saffron so he said: *“These are the clothes of the disbelievers; do not wear them.” 32*

`Abdullāh Ibn `Umar Ibn al-Khaṭṭāb narrated that the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said:

"وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ."

*“And whoever imitates a people, then he is from them.” 33*

<sup>28</sup> *Sūrat Āl `Imrān*, 156

<sup>29</sup> Collected by Aḥmad (#8,657), At-Tirmithī (1,752) and Abū Ya`lā (#5,977), and At-Tirmithī declared it *“Ḥasan Ṣaḥīḥ”*.

<sup>30</sup> Collected by Aḥmad (#8764) and Muslim (#524)

<sup>31</sup> Collected by Al-Ḥumaydī (#1,139), Ibn Abī Shaybah (#25,501), Aḥmad (#7,272), Al-Bukhārī (#5,899), Muslim (#5,561), Ibn Mājah (#3,621), Abū Dāwūd (#4,203), An-Nasā'ī (#9,290) and Abū Ya`lā (#5,957)

<sup>32</sup> Collected by Aṭ-Ṭayālīsī (#2,392), Ibn Abī Shaybah (#25,223), Aḥmad (#6,513), Muslim (#5,485) and An-Nasā'ī (#9,569)

<sup>33</sup> Collected by Ibn Abī Shaybah (#19,401), Aḥmad in (#5,114), `Abd Ibn Ḥumayd (#848) and Abū Dāwūd (#4,031). I do not view this as authentic from the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as some early *Ḥadīth* Scholars rejected it. However,



And `Abdullāh Ibn `Amr Ibn al-`Āṣ, رَضِيَ اللَّهُ عَنْهُمَا, said:

"مَنْ بَنَى بِلَادِ الْأَعَاجِمِ فَصَنَعَ نَيْرُوزَهُمْ وَمَهْرَجَانَهُمْ وَتَشَبَّهَ بِهِمْ حَتَّى يَمُوتَ وَهُوَ كَذَلِكَ حُشِرَ مَعَهُمْ يَوْمَ الْقِيَامَةِ."

"Whoever lives in the land of the non-Arabs, participates in their *Nayrūz* (Persian New Year) and their *Mahrajān* (Vernal equinox), and imitates them until he dies while in that state, he will be resurrected with them on the Day of Resurrection." <sup>34</sup>

So here it is clear that imitating the disbelievers in aspects that are specific to them makes one deserving of being with them; in the worldly life, the Hereafter, or both, depending on what they have imitated. So what would we say about someone who imitates them in their statements related to their religious celebrations, and is actually congratulating them for them?

### It is a Form of Witnessing Falsehood

Allāh, تَعَالَى, stated:

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾

﴿And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass it by with dignity.﴾ <sup>35</sup>

It has been narrated from the *Ṣaḥābī* `Abdullāh Ibn `Abbās, <sup>36</sup> as well as the *Tābi`īn*: Mujāhid, <sup>37</sup> Abul-`Āliyah, Ṭawūs, Muḥammad Ibn Sīrīn, Aḍ-Ḍaḥḥāk, Ar-Rabī` Ibn Anas and others that what is meant by the falsehood in this Verse is the *`īds* of the *mushrikīn*. <sup>38</sup>

This was also used as evidence by *Imām* Aḥmad Ibn Ḥanbal (d. 241 H.) for the prohibition of participating in the *`īds* of the Christians and the Jews, as was narrated by Ibn Taymiyyah. <sup>39</sup>

it was declared "*Ṣaḥīḥ*" by Ibn Ḥibbān as mentioned in "*Bulūḡ al-Marām Min Adillat al-Aḥkām*", (#437), Ath-Thahabī in "*Siyar A`lām an-Nubalā`*" 15/509, Al-`Irāqī in his *Takhrij* of "*Iḥyā' `Ulūm ad-Dīn*", 1/359, Al-Bahūtī in "*Kaṣḥāf al-Qinā` An Matn al-Iqnā`*", 1/286 and others. It was also declared "*Jayyid*" by Ibn Taymiyyah in "*Majmū` al-Fatāwā*", 25/331 and "*Ḥasan*" by Ibn Hajar al-`Asqalānī in "*Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*", 10/282 and As-Suyūṭī in "*Al-Jāmi` aṣ-Ṣaḡīr*", (#8,593)

<sup>34</sup> Collected by Ad-Dūlābī in "*Al-Kunā Wal-Asmā`*" (#1,843) and Al-Bayhaqī in "*As-Sunan al-Kubrā*", (#18,863). Some, such as *Shaykh* `Adul-`Azīz Ibn Marzūq aṭ-Ṭarīfī, weakened it due to the narrator from `Abdullāh Ibn `Amr, who is Abul-Muḡīrah, being *Majhūl* (Unknown). However, it was declared "*Ṣaḥīḥ*" by Ibn Taymiyyah in "*Iqtiḍā' aṣ-Ṣirāt al-Mustaqīm Mukhālafati Ahl al-Jahīm*", pg. 233 as well as Ibn al-Qayyim in "*Aḥkām Ahl ath-Thimmah*", 3/1248

<sup>35</sup> *Sūrat al-Furqān*, 72

<sup>36</sup> Look to "*Al-Jāmi` Li-Aḥkām al-Qur`ān*" by Al-Qurṭubī, 13/78

<sup>37</sup> Look to "*Ma`ālim at-Tanzīl*" by Al-Baḡawī, 1/98

<sup>38</sup> "*Tafsīr al-Qur`ān al-`Aṭḥīm*" by Ibn Kathīr, 10/331

<sup>39</sup> "*Iqtiḍā' aṣ-Ṣirāt al-Mustaqīm Mukhālafati Ahl al-Jahīm*" by Ibn Taymiyyah, pg. 234-235

So if, according to many from amongst the *Ṣaḥābah*, *Tābiʿīn* and scholars after them, the celebrations of the disbelievers are the falsehood that is being discussed in this Verse, what does one say about someone who congratulates disbelievers for this falsehood?

And this understanding is clearly seen in the narration from Saʿīd Ibn Salamah who heard his father who heard from ʿUmar Ibn al-Khaṭṭāb, رَضِيَ اللهُ عَنْهُ, that he said:

"اجْتَنِبُوا أَعْدَاءَ اللَّهِ فِي عِيدِهِمْ."

"Avoid the enemies of Allāh during their ʿĪd." <sup>40</sup>

So here, ʿUmar Ibn al-Khaṭṭāb, رَضِيَ اللهُ عَنْهُ, is telling us to stay away from disbelievers during their celebrations. So would we then say that, we should stay away from them when they are taking part in these things, but congratulating them on the cause for us having to stay away from them is fine?

### Giving Gifts or Help for their Celebrations is Prohibited

Another form of congratulations that the scholars have clearly prohibited is giving gifts for these celebrations. So, just as they prohibited congratulating them with words, they also prohibited congratulating them with deeds.

Ibn al-Qāsim al-Mālikī (d. 191 H.) regarded it as hated to give a gift to a Christian on the occasion of his festival, or to give palm leaves to a Jew on his festivals. <sup>41</sup>

Fakhr ad-Dīn al-Zaylaʿī al-Ḥanafī (d. 743 H.) said: "Giving gifts on the occasion of An-Nayrūz and Al-Mahrjān is not permissible, i.e., giving gifts on these two days is prohibited, and is in fact *kufr*. Abū Ḥafs al-Kabīr, رَحِمَهُ اللهُ, said: If a man were to worship Allāh for fifty years, then on the day of Nayrūz he were to give an egg as a gift to one of the *mushrikīn*, intending thereby to honour that day, he would have committed *kufr* and his good deeds would be cancelled out. The author of '*Al-Jāmiʿ al-Aṣḡar*' said: If he gives a gift to another Muslim on the day of Nayrūz, not intending thereby to honour that day, but it is the habit of some people to give gifts on that day, then this is not regarded as *kufr*. But he should not do it on that particular day; he should do it before or after, so that he will not be imitating those people. The Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said: "*Whoever imitates a people is one of them.*" It says in '*Al-Jāmiʿ al-Aṣḡar*': A man bought something on the day of An-Nayrūz which he did not buy before that; if he intended thereby to

<sup>40</sup> Collected by Al-Bukhārī in "*At-Tārīkh al-Kabīr*" (#1,804) and from his path by Al-Bayhaqī in "*As-Sunan al-Kubrā*", (#18,862). I asked the *Muḥaddith*, Shaykh ʿAbdul-ʿAzīz Ibn Marzūq aṭ-Ṭarīfī about the authenticity of this narration and he stated that it is "*Ṣaḥīḥ*."

<sup>41</sup> "*At-Tāj wal-Iklīl Li-Mukhtaṣari Khalīl*" by Muḥammad Ibn Yūsuf al-Mawwāq, 4/319

honour that day as the *mushrikūn* honour it, then he has committed *kufṛ*, but if he wanted to eat or drink or enjoy himself, then he has not committed *kufṛ*.”<sup>42</sup>

At-Turkmānī al-Ḥanafī said: “The Muslim is sinning if he sits with them or helps them to slaughter animals or cook food, or he lends them a riding-beast to take them to their celebrations or festivals.”<sup>43</sup>

Ibn Taymiyyah said: “Ibn al-Qāsim regarded it as hated for a Muslim to give a Christian anything on the occasion of his festival to congratulate him. He saw that as respecting their festival and helping them in their *kufṛ*. Do you not see that it is prohibited for Muslims to sell anything to the Christians that assists them in celebrating their festival; no meat, nor food, nor clothing? They should not loan their riding-beasts to them or assist them in any way with their festival, because that is like honouring their *shirk* and helping them with their *kufṛ*. The authorities should prevent Muslims from doing this. This is the opinion of Mālik and others, and I do not know of any dispute on this point.”<sup>44</sup>

Ath-Thahabī said: “As for imitating the *Thimmah* in Christmas, the Thursday<sup>45</sup> and Nayrūz, then it is an atrocious innovation. So, if a Muslim does it as a means of religion, then he is ignorant and is to be rebuffed and taught. If he does it out of love for the people of *Thimmah* and out of joy from their holidays, then that is also blameworthy. If he does it out of habit, play, to satisfy his family and to make good with his children, then this is under consideration. And indeed, actions are but based upon intentions; the ignorant one would be excused and would have it gently clarified to him. And Allāh Knows Best.”<sup>46</sup>

And it has come from Al-Bulqīnī ash-Shāfi‘ī (d. 805 H.): “And he was asked about a Muslim who said to a *Thimmī* on one of their ‘*Īds*: ‘*Īd Mubārak* upon you’; does he disbelieve?” He answer: “If the Muslim says it to the *Thimmī* with the intention of glorifying their religion and their ‘*Īd*, then he disbelieves. If he doesn’t intend that, but it merely rolled off of his tongue, then he does not disbelieve due to what he said without intention.”<sup>47</sup>

Ibn Nujaym al-Ḥanafī (d. 970 H.) stated: “And giving gifts in the name of An-Nayrūz and Al-Mahrajān is not allowed. In other words, gifts in the name of these two days is prohibited, rather, it is disbelief.”<sup>48</sup>

And it is well known that, a gift that is given for a celebration may have further reaching benefits for the recipient, such as clothing keeping them warm on days other than their ‘*Īd*, giving them nourishment before or after the ‘*Īd* and so on. So if this is prohibited, then what would we say

<sup>42</sup> “*Tabyīn al-Ḥaqā’iq Sharḥ Kanz ad-Daqā’iq*” by Az-Zayla‘ī, 6/228

<sup>43</sup> “*Al-Luma` Fil-Ḥawādithi wal-Bida`*” by At-Turkmānī al-Ḥanafī, 1/492

<sup>44</sup> *Iqtidā’ aṣ-Ṣirāt al-Mustaqīm Mukhālafati Ahl al-Jahīm*” by Ibn Taymiyyah, 2/19

<sup>45</sup> Referring to Maundy Thursday or Holy Thursday; the Thursday that falls before Easter Sunday

<sup>46</sup> “*At-Tamassuk Bis-Sunani Wat-Taḥthīr Minal-Bida`*” by Ath-Thahabī, pg. 130

<sup>47</sup> “*Mawāhib al-Jalīl Fī Sharḥ Mukhtaṣar Khalīl*” by Al-Ḥaṭṭāb 6/289

<sup>48</sup> “*Al-Baḥr ar-Rā’iq Sharḥ Kanz ad-Daqā’iq*” by Ibn Nujaym, 5/25

about something that doesn't even have these benefits, and simply serves to glorify that day or time of year?

### **The Covenant of `Umar Ibn al-Khaṭṭāb, رَضِيَ اللَّهُ عَنْهُ, Prevented Disbelievers from Openly Displaying Their Religions**

Another area we can look to for guidance on this issue is what `Umar Ibn al-Khaṭṭāb stipulated upon the disbelievers in the *Islāmic* State: And if we look to the Conditions of `Umar, <sup>49</sup> we see the following:

إِنَّا حِينَ قَدِمْتُمْ بِلَادَنَا طَلَبْنَا إِلَيْكَ الْأَمَانَ لِنَفْسِنَا وَأَهْلِ مِلَّتِنَا عَلَى أَنَّا شَرَطْنَا لَكَ عَلَى أَنْفُسِنَا

When you marched against us: we asked of you protection for ourselves and our co-religionists; and we made this stipulation with you:

أَلَّا نُحْدِثَ فِي مَدِينَتِنَا كَنِيسَةً وَلَا فِيمَا حَوْلَهَا دَيْرًا وَلَا قِلَائَةً وَلَا صَوْمَعَةً رَاهِبٍ

That we will not erect in our city or the suburbs any new church, monastery, cell or hermitage.

وَلَا نُجَدِّدَ مَا خَرِبَ مِنْ كَنَائِسِنَا وَلَا مَا كَانَ مِنْهَا فِي خُطَطِ الْمُسْلِمِينَ

And that we will not repair any of our churches that may fall into ruins, or renew those that may be situated in the Muslim quarters of the town.

وَأَلَّا نَضْرِبَ بَنَوَاقِيسِنَا إِلَّا ضَرْبًا خَفِيفًا فِي جَوْفِ كَنَائِسِنَا

And that we will not strike our bells except lightly in the depths of our churches.

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<sup>49</sup> Collected by Al-Bayhaqī in “*As-Sunan al-Kubrā*”, 9/202, Ibn al-A`rābī “*Al-Mu`jam*”, 1/358, Ibn `Asākir in “*Tārīkh Dimashq*”, 2/174, As-Subkī in his “*Fatāwā*”, 4/219 and others.

Ibn Taymiyyah mentioned one of the narrations and said: “Its chain is authentic.” “*Aṣ-Ṣārim al-Maslūl `Alā Shātim ar-Rasūl*”, pg. 208, and he mentioned some of the conditions and then said: “It was narrated by Ḥarb with a ‘*Jayyid*’ chain.” “*lqṭiḍā’ aṣ-Ṣirāt al-Mustaqīm Mukhālafati Ahl al-Jahīm*”, 1/320. And he said: “And these conditions are the most famous thing in the books of *Fiqh* and Knowledge. And there is a consensus upon them, in general, amongst the scholars from the followed *Imāms*, their companions and the rest of the *Imāms*.” “*lqṭiḍā’ aṣ-Ṣirāt al-Mustaqīm Mukhālafati Ahl al-Jahīm*”, 1/321.

Ibn al-Qayyim stated: “And the fame of these conditions suffice over its chain (of narration), because the *Imāms* have received it with acceptance and mentioned it in their books. And they used them as proof. And mention of the Conditions of `Umar has not ceased to be upon their tongues and in their books. And the *Khalīfahs* implemented them after him and acted upon what they instruct.” “*Aḥkām Ahl ath-Thimmah*”, 3/1159

And Ibn Kathīr mentioned that it has good chains. “*Irshād al-Faqīh Ilā Ma`rifat Adillat at-Tanbīh*”, 2/340.

And he mentioned that it has chains that support each other. “*Musnad al-Fārūq Wa Aqwāluhu `Alā Abwāb al-`Ilm*”, 2/489.

وَلَا نُظْهِرَ عَلَيْهَا صَلِيًّا

And that we will not display a cross upon them.

وَلَا تُرْفَعُ أَصْوَاتُنَا فِي الصَّلَاةِ وَلَا الْقِرَاءَةِ فِي كُنَائِسِنَا فِيمَا يَحْضُرُهُ الْمُسْلِمُونَ

And that we will not perform our prayers nor recitations in a loud voice when Muslims are present in our churches.

وَأَلَّا نُخْرِجَ صَلِيًّا وَلَا كِتَابًا فِي سُوقِ الْمُسْلِمِينَ

And that we will not display a cross or (sacred) book in the markets of the Muslims.

وَأَلَّا نُخْرِجَ بَاعُوثًا وَلَا شَعَانِينَ

And that we will not go out in processions on Easter nor on Palm Sunday.

وَلَا نَرْفَعُ أَصْوَاتَنَا مَعَ مَوْتَانَا وَلَا نُظْهِرَ النَّيِّرَانَ مَعَهُمْ فِي أَسْوَاقِ الْمُسْلِمِينَ

And that we will not chant loudly or carry lighted candles in the markets of the Muslims when burying our dead.

وَلَا نُظْهِرَ شِرْكًَا

And that we will not display any *shirk*.

وَلَا نُرْعَبُ فِي دِينِنَا وَلَا نَدْعُو إِلَيْهِ أَحَدًا

And that we will not make a show of our religion nor invite any one to embrace it.

So we see that, when possible, the disbelievers themselves aren't to be permitted to display these things, so what about a Muslim congratulating them on it?

One might argue: This is in an *Islāmic* State when Muslims have the authority, however, in the West; disbelievers have authority, so we can't implement this. Although this is true, and no one is arguing this, it does not change the fact that these conditions of `Umar give us an understanding of the goals of the *Sharī`ah*. More specifically, the goal of stopping *shirk* and *kufr*. So if this is the case, then how can it be permitted for a Muslim to actually congratulate a disbeliever for their believing or performing *shirk* or *kufr*?

## False Arguments Used to Permit Congratulating Disbelievers on their Holidays

## It is Permissible to Congratulate Disbelievers on their Holidays if the Muslim has Good Intentions

Many say that, if the Muslim has a good intention, for example, wanting to give disbelievers a good view of *Islām*, then these things are permitted. However, something that is prohibited does not cease to be prohibited due to the intention of the one who commits them.

Abū Ḥāmid Al-Ġazālī (d. 505 H.) said, “Sins do not change their nature by intention. So the ignorant one should not understand that, from the generality of his, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ’s saying:

**“Actions are based on intentions”**, that a sin can be turned into an obedience by (a good) intention, such as the person who backbites a man to please the heart of someone else, feeds a needy person with someone else’s money or builds a school, a Masjid or a military camp with unlawful money, while his intention is to do good. This is all ignorance, and the intention has no effect in ruling out its being a transgression, a wrongdoing and a sin. In fact, his intending to do good by an evil means – which opposes the requirement of the *Sharī’ah* – is another evil. So if he is aware of this (evil means), then he is stubborn in regards to the *Sharī’ah*. But if he ignores it, then he is sinful for being ignorant, because seeking knowledge is obligatory upon every Muslim. In addition, since good things can only be known as such by the *Sharī’ah*, how can an evil be good, then? That is very unlikely. As a matter of fact, the things which cause this in the heart are the hidden pleasure and the inner desire...”

Then he went on to say, “What is implied is that whoever ignorantly intends to do good by means of a sin, he will not be excused, unless he is new in *Islām* and does not have the time wherein he can acquire the knowledge, and Allāh, the Most High, indeed said: **“So ask those who possess the Reminder if you know not.”**<sup>50</sup>

And he (i.e. Al-Ġazālī) further said – “Therefore his, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ’s saying: **“Actions are based on intentions”** is restricted, as far as the three categories are concerned, to obediences and permitted things (i.e. *Mubāḥāt*), but not to sins. This is because an obedience can be turned into a sin by the (the wrong) intention. Also the permitted action (i.e. *Mubāḥ*) can be turned into a sin or an obedience by the intention. **In contrast, a sin can never be turned into an obedience by the (good) intention.** Yes, the intention could have an interference in it (i.e. the sin); and that is when (other) evil intentions are added to it, and which would increase its burden and its great evil result – as we have mentioned in the Book of Repentance.”<sup>51</sup>

Furthermore, by someone trying to use this false rule, they are already accepting that this action is wrong. Otherwise, there would be no need to have a secondary reason to permit it.

## Every *Ijtihād* Is Correct

<sup>50</sup> *Sūrat an-Naḥl*, 43

<sup>51</sup> “*Iḥyā’ ‘Ulūm ad-Dīn*” by Al-Ġazālī, 4/388-391

Some try to state that, as long as someone arrives at this opinion through *Ijtihād*, it is correct. And by extension, it is acceptable to follow this opinion. And they try to use the following *Ḥadīth* as evidence for this false rule:

On the authority of `Amr Ibn al-`Āṣ, that he heard the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, saying:

"إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَاجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ."

*"If the ruler judges by performing Ijtihād and is correct, then he receives two rewards. And if he judges by performing Ijtihād and is mistaken, then he receives one reward."* <sup>52</sup>

They state that since both receive rewards, both are correct. However, the *Ḥadīth* itself is evidence that this rule is false. The Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said: *"And if he judges by performing Ijtihād and is mistaken, then he receives one reward."* So with his own words, he affirmed that it is a mistake.

However, Allāh, تَعَالَى, said:

﴿وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَشَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ فَفَهَّمْنَاهَا سُلَيْمَانَ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا﴾

﴿And (remember) Dāwūd and Sulaymān, when they gave judgement in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgement. And We made Sulaymān to understand (the case).﴾ <sup>53</sup>

So, when Dāwūd and Sulaymān arrived at different rulings, Allāh told us that He gave the correct understanding on the issue to Sulaymān.

*Imām Ibn `Abdil-Barr* (d. 463 H.) stated: "Difference of opinion is not a proof according to anyone that I know of from the scholars of *Fiqh* of the *Ummah*, except for he who has no sight nor any knowledge, and there is no proof in his statement." <sup>54</sup>

So, we know that even if some scholars of the past permitted this (which none did) it wouldn't be a proof.

<sup>52</sup> Collected by Aḥmad (#17,774), Al-Bukhārī (#7,352), Muslim (#1,716), Ibn Mājah (#2,314), Abū Dāwūd (#3,574) and An-Nasā'ī (#5,887)

<sup>53</sup> *Sūrat al-Anbiyā'*, 79

<sup>54</sup> "*Jāmi` Bayān al-Ilmi Wa Faḍlih*" by Ibn `Abdil-Barr, 2/89, and look to "*Al-Muḥallā Fī Sharḥ al-Mujallā Bil-Ḥujajī wal-Āthār*", by Ibn Ḥazm, 1/70

## The Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and Some *Ṣaḥābah* entered Churches

Some of those who try to permit congratulating disbelievers on their holidays mention the following:

On the authority of Ibn Mas'ūd who said:

إِنَّ اللَّهَ عَزَّ وَجَلَّ ابْتَعَثَ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِإِدْخَالِ رَجُلٍ إِلَى الْجَنَّةِ فَدَخَلَ الْكَنِيسَةَ فَإِذَا هُوَ يَهُودِيٌّ يَقْرَأُ عَلَيْهِمُ التَّوْرَةَ فَلَمَّا أَتَوْا عَلَى صِفَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْسَكُوا وَفِي نَاحِيَتِهَا رَجُلٌ مَرِيضٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا لَكُمْ أَمْسَكْتُمْ." قَالَ الْمَرِيضُ: "إِنَّهُمْ أَتَوْا عَلَى صِفَةِ نَبِيِّ فَأَمْسَكُوا." ثُمَّ جَاءَ الْمَرِيضُ يَحْبُو حَتَّى أَخَذَ التَّوْرَةَ فَقَرَأَ حَتَّى أَتَى عَلَى صِفَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُمْتِه فَقَالَ: "هَذِهِ صِفَتُكَ وَصِفَةُ أُمَّتِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ." ثُمَّ مَاتَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَصْحَابِهِ: "لُوا أَخَاكُمْ."

"Indeed, Allāh, عَزَّ وَجَلَّ, sent His Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, to enter a man into *Jannah*. So, he entered the church, and saw Jews, and a Jew was reciting the *Tawrāt* to them. Then when they reached the description of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, they stopped. And in its corner, there was an ill man. So the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, asked: 'Why did you stop?' So the ill man replied: 'They came to the description of a Prophet, so they stopped.' Then the ill man came crawling until he took the *Tawrāt*, then he recited until he reached the description of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and his *Ummah*, then said: 'This is your description and the description of your *Ummah*. I testify that there is no deity worthy of worship except Allāh and that you are the Messenger of Allāh.' Then he died. So the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said to his Companions: 'Take care of your Brother.'" <sup>55</sup>

On the authority of `Ā'ishah who said:

أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا كَنِيسَةً رَأَيْنَهَا بِالْحَبَشَةِ فِيهَا تَصَاوِيرُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ أَوْلَئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَّرُوا فِيهِ تِلْكَ الصُّورَ أَوْلَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ."

That Umm Ḥabībah and Umm Salamah mentioned a church they had seen in Ethiopia in which there were images. So, the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said: "Indeed, those people, if there was a righteous man amongst them who died, they would build a Masjid upon his grave and

<sup>55</sup> Collected by Ibn Abī Shaybah (#384), Aḥmad (#3,951) and Aṭ-Ṭabarānī in "*Al-Mu'jam Al-Kabīr*" (#10,295)



*make those images in it. They are be the worst of creation with Allāh on the Day of Resurrection.”*

56

The use of this evidence is rejected for a number of reasons:

- These *Aḥādīth* have nothing to do with congratulating disbelievers around their holidays. The closest argument someone could make with these *Aḥādīth* would be to state that entering into churches is similar to congratulating disbelievers, in that it is an approval of what they are upon. If this is what is meant, then they are saying that when the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, entered this church, he was approving of the disbelief of the Jews. If this is the case, then they are stating that the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, approved of something that he was sent to wipe out, which is completely illogical, let alone an accusation that the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, performed *kufr*.

On the authority of Jubayr Ibn Muṭ'im who said: "I heard the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, saying:

"إِنَّ لِي أَسْمَاءً أَنَا أَحْمَدُ وَأَنَا مُحَمَّدٌ وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللهُ بِي الْكُفْرَ وَأَنَا الْحَاشِرُ الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ وَأَنَا الْعَاقِبُ."

*'I have (several) names: I am Muḥammad and I am Aḥmad, and I am Al-Māḥī with whom Allāh erases kufr, and I am Al-Ḥāshir (gatherer) at whose feet the people will be gathered, and I am Al-Āqib (i.e. who succeeds the other Prophets in bringing about good).'*" <sup>57</sup>

- The narration of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, entering a church was declared "*Da'īf*" by Aḥmad Shākir, <sup>58</sup> Al-Albānī, <sup>59</sup> and Al-Arna'ūṭ. <sup>60</sup> And there are two defects in the chain of this *Ḥadīth*. The first is that it is from the narration of Ḥammād Ibn Salamah on the authority of 'Aṭā' Ibn as-Sā'ib. And 'Aṭā' Ibn as-Sā'ib became mixed up in his old age when it came to narrating his *Aḥādīth*. And Ḥammād Ibn Salamah heard from him before and after this, so unless it is clear that a narration took place before this, it is suspect. <sup>61</sup> The second is that it is from the narration of Abū 'Ubaydah Ibn 'Abdillāh Ibn Mas'ūd on the authority of his father 'Abdullāh

<sup>56</sup> Collected by Mālik (#1,947), Ibn Abī Shaybah (#11,815), Ishāq Ibn Rāhwayh (#768), Aḥmad (#24,252), Al-Bukhārī (#434), Muslim (#528), An-Nasā'ī (#785) and Abū Ya'la' (#4,629)

<sup>57</sup> Collected by Al-Humaydī (#565), Ibn Abī Shaybah (#31,691), Aḥmad (#16,734), Ad-Dārimī (#2,817), Al-Bukhārī (#4,896), Muslim (#2,354), At-Tirmithī (#2,840), An-Nasā'ī (#11,526) and Abū Ya'la' (#7,395)

<sup>58</sup> "*Musnad Aḥmad*", 6/24

<sup>59</sup> "*Irwā' al-Galīl Fī Takhrīj Aḥādīth Manār as-Sabīl*" by Al-Albānī, 8/134

<sup>60</sup> "*Musnad Aḥmad*" 7/64

<sup>61</sup> Look to "*Aḍ-Ḍu'afā' al-Kabīr*" by Al-'Uqaylī, 3/993 and "*Taḥthīb at-Taḥthīb*" by Ibn Hajar al-'Asqalānī, 7/702

Ibn Mas'ūd. And Abū `Ubaydah did not hear *Aḥādīth* from his father. However, this defect is disputed, due to Abū `Ubaydah narrating from the trustworthy companions of his father. <sup>62</sup>

- We know that it is prohibited to remain in the presence of *kufr* being committed without rebuking it or leaving. Allāh, تَعَالَى, said:

﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ﴾

﴿And when you see those who engage in a false conversation about Our Verses (of the *Qur'ān*) by mocking at them, stay away from them till they turn to another topic. And if *shayṭān* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Ṭhālimīn* (polytheists and wrongdoers, etc.).<sup>63</sup>﴾

And He said:

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذَا مَثَلْتُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا﴾

﴿And it has already been revealed to you in the Book (this *Qur'ān*) that when you hear the Verses of Allāh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allāh will collect the hypocrites and disbelievers all together in Hell.﴾<sup>64</sup>

So we know, beyond a shadow of a doubt, that the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, would not have remained there if *kufr* or *shirk* was being committed.

- Even if it was confirmed that the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, entered this church, then we would say that not only did he not approve of their *kufr*, but he went there to save someone from their *kufr*. So how could a situation where it isn't confirmed that *kufr* was being committed in their presence be used as evidence for the permissibility of the Muslim going out of his way to congratulate a disbeliever for their *kufr*?

<sup>62</sup> Look to "*Fatḥ al-Bārī Fī Sharḥ Ṣaḥīḥ al-Bukhārī*", by Ibn Rajab al-Ḥanbalī, 5/187, "*An-Nukat `Alā Kitāb Ibn aṣ-Ṣalāḥ*", by Ibn Ḥajar al-`Asqalānī, 1/398, "*Al-Mujtanā Minas-Sunan al-Ma'thūrah `An an-Nabī Ṣallī Allāhu `Alayhi Wa Sallam Wat-Tanbīh `Alaṣ-Ṣaḥīḥi Minha Was-Saqīm Wa Ikhtilāf an-Nāqilīna Lahā Fī Alfāṭḥihā*" 1/145 and "*Al-`Ilal al-Wāridah Fil-Aḥādīth an-Nabawīyyah*", 5/290, both by Ad-Dāraquṭnī, "*Al-Jāmi` al-Mukhtaṣar Minas-Sunani `An Rasūlillāhi Ṣallī Allāhu `Alayhi Wa Sallam Wa Ma`rifat aṣ-Ṣaḥīḥi Wal-Ma`lūli Wa Mā `Alayhil-`Amal*", by At-Tirmithī, 1/338 and 2/202, "*Al-Mustadrak `Alaṣ-Ṣaḥīḥayn*", by Al-Ḥākim, 1/681 and 2/121, "*At-Tamhīd Limā Fil-Muwaṭṭa' Minal-Ma`ānī Wal-Asānīd*", by Ibn `Abdil-Barr, 24/293 and elsewhere.

<sup>63</sup> *Sūrat al-An`ām*, 68

<sup>64</sup> *Sūrat an-Nisā'*, 140

## Allāh Permitted Kindness toward Disbelievers and Obligated Justice and Goodness toward All

Some of those who try to permit congratulating disbelievers on their holidays state that these congratulatory statements would fall beneath the evidence of saying good words and being kind. They say:

Allāh, تَعَالَى, stated:

﴿وَقُولُوا لِلنَّاسِ حُسْنًا﴾

﴿And speak good to people.﴾<sup>65</sup>

And He stated:

﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾

﴿Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allāh loves those who deal with equity.﴾<sup>66</sup>

On the authority of Asmā' Bint Abī Bakr, رَضِيَ اللَّهُ عَنْهَا, who said:

أَتَنِي أُمِّي رَاغِبَةً فِي عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَصِلُهَا؟" قَالَ: "نَعَمْ." قَالَ ابْنُ عُيَيْنَةَ: فَأَنْزَلَ اللَّهُ تَعَالَى فِيهَا: ﴿لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ﴾

صَلَّى اللَّهُ عَلَيْهِ "My mother came to me, hoping (for my favor) during the lifetime of the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. So, I asked the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "May I keep ties with her?" He replied, "Yes."

Ibn `Uyaynah said: "Then Allāh, تَعَالَى, Revealed about this: ﴿Allāh does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes.﴾<sup>67</sup>

<sup>65</sup> *Sūrat al-Baqarah*, 83

<sup>66</sup> *Sūrat al-Mumtahinah*, 8

<sup>67</sup> Collected by Aṭ-Ṭayālīsī (#1,748), `Abdur-Razzāq (#9,932), Al-Ḥumaydī (#320), Sa`īd Ibn Manṣūr (#2,917), Ishāq Ibn Rāhwayh (#2,224), Aḥmad (#26,913), Al-Bukhārī (#5,978), Muslim (#1,003) and Abū Dāwūd (#1,668). The statement of Ibn `Uyaynah was collected by Al-Bukhārī in his narration

However, this begs the question: What is something good and just? Is celebrating the birth of a Prophet that is worshipped beside, or even instead of, Allāh, good or just? Is celebrating the lie that Allāh was a person, and He died and was resurrected, good or just? If not, then this cannot fall under these evidences. And if someone believes that these things are good or just, then they are not Muslims at all.

On top of this, we say that being good and just is something virtuous as long as it falls within the limits of the *Sharī'ah*, and does not constitute allegiance for their religion, which this clearly would. Allāh, تَعَالَى, said:

And He said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ﴾  
**﴿O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth.﴾**<sup>68</sup>

And He said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾  
**﴿O you who believe! Take not the Jews and the Christians as *Awliyā'* (friends, protectors, helpers), they are but *Awliyā'* of each other. And if any amongst you takes them (as *Awliyā'*), then surely, he is one of them. Verily, Allāh guides not those people who are the *Ṭhālimīn* (polytheists and wrongdoers and unjust).﴾**<sup>69</sup>

**The Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Accepted Gifts from and Gave Gifts to Disbelievers**

On the authority of Abū Ḥumayd as-Sā'idī who said:

"ثُمَّ جَاءَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَلِكٌ أَيْلَةً فَأَهْدَى لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْلَةً بَيْضَاءَ فَكَسَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُرْدًا."

<sup>68</sup> *Sūrat al-Mumtahinah*, 1

<sup>69</sup> *Sūrat al-Mā'idah*, 51

“Then the king of Aylah came to the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and he gifted a white mule to the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, So, the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, gifted him a cloak.” <sup>70</sup>

No one is disputing the issue of accepting gifts from disbelievers in general. However, this is an invalid use of evidence, for the following reasons.

- These Texts are concerning accepting gifts, while the issue being disputed is giving congratulations.
- These Texts are concerning general situations, while the issue being disputed is specific to celebrations of kufr.

### The *Ṣaḥābah* Gave Gifts to Disbelievers

Some of those who try to permit congratulating disbelievers on their holidays mention that it is confirmed that the *Ṣaḥābah* gave gifts to *kuffār*.

On the authority of `Abdullāh Ibn `Umar:

أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةَ سَيَرَاءٍ عِنْدَ بَابِ الْمَسْجِدِ فَقَالَ: "يَا رَسُولَ اللَّهِ لَوْ اشْتَرَيْتَ هَذِهِ الْحُلَّةَ فَلَبِستَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ." فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّمَا يَلْبَسُ هَذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ." ثُمَّ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهَا حُلٌّ فَأَعْطَى عُمَرَ بْنَ الْخَطَّابِ مِنْهَا حُلَّةً فَقَالَ عُمَرُ: "يَا رَسُولَ اللَّهِ أَكَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عَطَارِدٍ مَا قُلْتَ." قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَمْ أَكْسُكَهَا لِتَلْبَسَهَا." فَكَسَاهَا عُمَرُ أَخًا لَهُ مُشْرِكًا بِمَكَّةَ.

That `Umar Ibn al-Khaṭṭāb saw a *Ḥullah Siyarā'* (i.e. a type of two-piece garment) at the door of the *Masjid* and said: “O Messenger of Allāh, why don’t you buy this and wear it on Fridays and when the delegations come to you?” The Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said: “*This is only worn by one who has no share in the Hereafter.*” Then the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, was brought a number of garments (i.e. *Ḥullahs*) of the same type, so he gave a *Ḥullah* to `Umar Ibn al-Khaṭṭāb. Then `Umar said: “O Messenger of Allāh, are you giving it to me to wear it when you said what you said about the *Ḥullah* of `Uṭārid (i.e. the vendor of the first *Ḥullah*)?” The

<sup>70</sup> Collected by Ibn Abī Shaybah (#37,006), Aḥmad (#23,604), Ad-Dārimī (#2,537), Al-Bukhārī (#1,481), Muslim (#1,392) and Abū Dāwūd (#3,079)

Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said: “I am not giving it to you to wear it.” So `Umar gave it to a brother of his who was a *mushrik* in Makkah. <sup>71</sup>

Again, like the previous argument, this is not related to our topic. This is related to general situations, while we are discussing specific ones i.e. celebrations of *kufr*. As we saw earlier, Ibn al-Qāsim al-Mālikī stated that he did not know of any dispute concerning the prohibition of giving anything to disbelievers on their celebrations.

### It is Allowed for a *Muslim* Man to Marry Women from Amongst the People of The Book

Allāh, تَعَالَى, Stated:

﴿وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ﴾

﴿(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture before your time, when you have given their due *Mahr*, desiring chastity not committing illegal sexual intercourse, nor taking them as girl-friends.﴾ <sup>72</sup>

So, they state that if it is permissible to marry them, and being married will lead to love, then this means it is permissible to love them.

The opposing side counters with the following:

Firstly:

In the *Qur'ān* and *Sunnah*, the Commands of Allāh are two types:

1-His universal (*Kawnī*) Will and Decree. Nothing happens outside of this will. The *kāfir* and the *Muslim* are equal under this will. Acts of worship and acts of disobedience all happen by the Will and Decree of Allāh.

For example, Allāh says:

﴿وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ﴾

﴿But when Allāh Wills a people's punishment, there can be no turning back of it.﴾ <sup>73</sup>

And He says:

<sup>71</sup> Collected by Mālik (#1,923), Aṭ-Ṭayālīsī (#18) and Al-Bukhārī (#886)

<sup>72</sup> *Sūrat al-Mā'idah*, 5

<sup>73</sup> *Sūrat ar-Ra'd*, 11

﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾

﴿And whomsoever Allāh Wills to Guide, He Opens his heart to *Islām*; and whomsoever He Wills to Send astray, He Makes his breast closed and constricted, as if he is climbing up to the sky.﴾

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2-His legislative (*Sharʿ*) Will, which applies only to that which He Loves and is Pleased with.

For example, Allāh, تَعَالَى, Stated:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

﴿Allāh Wants for you ease, and He does not want to make things difficult for you.﴾<sup>75</sup>

And He Stated:

﴿وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ﴾

﴿Allāh Wants to Accept your repentance﴾<sup>76</sup>

And He Stated:

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهَّرَكُمْ﴾

﴿Allāh does not want to place you in difficulty, but He Wants to Purify you﴾<sup>77</sup>

The first point argued about this is that they state: Allāh, تَعَالَى, Legislated hate toward the disbelievers, and permitted marrying a woman from the People of the Book. So, it is not to be said that the love that may result naturally, secondary to a matter that was merely permitted, not obligated – i.e. marrying a disbeliever – is evidence to cancel out a matter of clear legislation – i.e. hate towards disbelievers.

The second point they mention is that there are many things that have characteristics within them that necessitate love as well as hate. They give the following examples:

<sup>74</sup> *Sūrat al-An`ām*, 125

<sup>75</sup> *Sūrat al-Baqarah*, 185

<sup>76</sup> *Sūrat an-Nisa'*, 27

<sup>77</sup> *Sūrat al-Mā'idah*, 6

Prison is something that is hated by default by humankind, yet Allāh, تَعَالَى, Stated about Yūsuf, عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ:

﴿قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ﴾

﴿He said: "O my Lord! Prison is more beloved to me than that to which they invite me. And unless You turn away their plot from me, I will feel inclined towards them and be one of the ignorant ones.﴾<sup>78</sup>

Death and injury are things that are hated by default by humankind:

Allāh, تَعَالَى, said:

﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ﴾

﴿Fighting is ordained for you though you dislike it, and it may be that you dislike a thing which is good for you. And it may be that you like a thing which is bad for you. And Allāh Knows but you do not know.﴾<sup>79</sup>

Yet, He also Stated:

﴿وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ﴾

﴿Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes were overflowing with tears of grief, because they could not find anything to spend (for Jihād).﴾<sup>80</sup>

So, it is not impossible that a *Muslim* would love his disbelieving wife in a *Dunyā* sense out of the *Qadar* of Allāh, تَعَالَى, but at the same time hate her because she is a disbeliever.

The third point argued is that the *Islāmic Sharī'ah* is full of situations where a single individual has more than one legislated ruling.

Ibn Al-Qayyim (d. 751 H.) said: "And the *Sharī'ah* is filled with verdict division (*Taba'uḍ al-Aḥkām*), and it is the unadulterated *Fiqh*. And Allāh, سُبْحَانَهُ, Made the daughter from nursing a

<sup>78</sup> Sūrat Yūsuf, 33

<sup>79</sup> Sūrat al-Baqarah, 216

<sup>80</sup> Sūrat at-Tawbah, 92



daughter in forbiddance (of marriage) and *Maḥramah* and a stranger in inheritance and spending (i.e. she does not inherit and he is not obligated to spend on her). Similarly, the daughter of *Zinā* according to the majority is a daughter in forbiddance of marriage and not a daughter in inheritance.”<sup>81</sup>

And Ibn Taymiyyah (d. 728 H.) said: “So it becomes clear that a label can be negated in one ruling and affirmed in a (different) ruling.”<sup>82</sup>

And also on this topic is the fact that a *Fāsiq* is called a *Mu’min* (Believer) from the point of him being included in the address of Allāh, تَعَالَى, when it is mentioned “O You Who Believe”, but not when related to whether he is a major sinner or not.<sup>83</sup>

So, if this is the case that two rulings are legislated for one person, what would we say when one ruling is legislated and the second is merely the by-product of something that was permitted, not obligated?

And they state that even a *Muslim* is loved according to his *īmān* and obedience and hated according to his disobedience, so how about someone who has no valid *īmān* to begin with?

The fourth point mentioned is that just as those who permit loving disbelievers say: “The husband will hate the action, i.e. disbelief, but love the person.”, it is just as easy for one to say: “The husband will hate the wife because she is a disbeliever but love her actions, i.e. her taking care of him, etc.” That argument may just as easily be turned around.

The fifth point that is mentioned is that even if one were to accept that the love a *Muslim* man may have for his disbelieving wife is something Legislated by Allāh; how does something related only to *Muslim* men, only with regards to their wives, who can only be from the People of the Book, transfer to ALL *Muslims* (*Muslim* women as well as to *Muslim* men not married to disbelieving women), regarding all disbelievers (from the People of the Book and others), whether they are married to them or not?

### **Allāh Mentioned That He May Create Love between the *Muslims* and the Disbelievers**

Some of those who try to permit congratulating disbelievers on their holidays mention the following:

Allāh, تَعَالَى, Stated:

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<sup>81</sup> “*Aḥkām Ahl ath-Thimmah*” by Ibn al-Qayyim Vol. 1/264

<sup>82</sup> “*Majmū` Fatāwā Ibn Taymiyyah*”, Vol. 7/421

<sup>83</sup> Look to “*Majmū` Fatāwā Ibn Taymiyyah*”, Vol. 7/240-241

﴿عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿Perhaps Allāh will create love between you and those whom you hold as enemies. And Allāh Has Power (over all things), and Allāh is Oft-Forgiving, Most Merciful.﴾<sup>84</sup>

So, Allāh Told us that this may be something He Will Do.

The opposing side counters with the following:

This Verse came after the mention of the enmity and hatred that Ibrāhīm and those with him had toward the disbelievers, so, it is referring to this hatred being replaced with this love due to these people entering *Islām*. So, they understand it in this context, as Ibn Kathīr (d. 774 H.) stated: “He, تَعَالَى, tells His slaves, after He Ordered them to have enmity toward the disbelievers: ﴿Perhaps Allāh Will Create love between you and those whom you hold as enemies.﴾ Meaning, love after hate, nearness after distance and intimacy after division. ﴿And Allāh has Power (over all things).﴾ Meaning, over whatever He Wills, such as joining between distant, contrary and differing things. So, He Will Bring the hearts near after enmity and harshness, so they will be reconciled and united. As He, تَعَالَى, Stated, when Praising the *Anṣār*:

﴿وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا﴾

﴿And remember Allāh’s Favour on you, for you were enemies one to another, but He Joined your hearts together, so that, by His Grace, you became brethren, and you were on the brink of a pit of Fire, and He Saved you from it.﴾<sup>85</sup>

...the Verse. And likewise, the Prophet, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, said to them: ‘Did I not find you misguided, then Allāh Guided you through me, and you were divided and Allāh Reconciled between you through me?’<sup>86</sup>

And Allāh, تَعَالَى, Stated:

﴿هُوَ الَّذِي أَيْدَكَ بِبَصَرِهِ وَبِالْمُؤْمِنِينَ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾

<sup>84</sup> *Sūrat al-Mumtahinah*, 7

<sup>85</sup> *Sūrat Āl ‘Imrān*, 103

<sup>86</sup> Collected by Aḥmad (#13,690)

﴿He it is Who has Supported you with His Help and with the believers. And He has United their hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allāh has United them. Certainly, He is All-Mighty, All-Wise.﴾<sup>87 88</sup>

And Al-Qurṭubī (d. 671 H.) stated: “And when it was Revealed, the *Muslims* showed enmity toward their relatives from amongst the *mushrikīn*. So, Allāh knew the intensity of the passion of the *Muslims* in that regard. So, ﴿Perhaps Allāh will make friendship between you and those whom you hold as enemies...﴾ was Revealed. And this is by the disbeliever entering into *Islām*.”<sup>89</sup>

Al-Baḡawī (d. 516 H.),<sup>90</sup> Ash-Shawkānī (d. 1255 H.)<sup>91</sup> and others gave similar explanations.

### **The Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Permitted Christians to Perform Their Prayers in the *Masjid***

Some of those who try to permit congratulating disbelievers on their holidays mention the following:

Ibn Ishāq stated:

وَحَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ بْنِ الزُّبَيْرِ قَالَ: لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ فَدَخَلُوا عَلَيْهِ مَسْجِدَهُ حِينَ صَلَّى الْعَصْرَ... "إِلَى أَنْ قَالَ: "وَقَدْ حَانَتْ صَلَاتُهُمْ فَقَامُوا فِي مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلُّونَ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "دَعُوهُمْ. " فَصَلَّوْا إِلَى الْمَشْرِقِ.

“And Muḥammad Ibn Jaʿfar Ibn az-Zubayr told me: ‘They came to the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, in Al-Madīnah. So they entered upon him in his *Masjid* when he prayed *Al-ʿAṣr*.’ Until he said: “And the time for their *Ṣalāt* came, so they stood in the *Masjid* of the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, so the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, said: ‘Leave them.’ Then they performed their *Ṣalāt* toward the East”<sup>92</sup>

Those after Ibn Ishāq narrated it by way of him as well, such as Ibn al-Munthir,<sup>93</sup> Ibn Jarīr at-Ṭabarī<sup>94</sup> and Al-Bayhaqī.<sup>95</sup>

<sup>87</sup> *Sūrat al-Anfal*, 63

<sup>88</sup> “*Tafsīr al-Qurʾān al-ʿAḥīm*” by Ibn Kathīr Vol. 13/515

<sup>89</sup> “*Al-Jāmiʿ Li-Aḥkām al-Qurʾān*” by Al-Qurṭubī Vol. 20/405-406

<sup>90</sup> “*Maʾālim at-Tanzīl*” by Al-Baḡawī Vol. 3/373-374

<sup>91</sup> “*Faḥ al-Qadīr al-Jāmiʿ Bayn Fannay ar-Riwāyah wad-Dirāyah Min ʿIlm at-Tafsīr*” by Ash-Shawkānī pg. 1484

<sup>92</sup> “*As-Sīrah an-Nabawīyyah*” by Ibn Hishām 1/574

<sup>93</sup> “*Tafsīr al-Qurʾān*” by Ibn al-Munthir 1/109

<sup>94</sup> “*Jāmiʿ al-Bayān ʿAn Taʾwīl Āy al-Qurʾān*” by Ibn Jarīr at-Ṭabarī 5/172

<sup>95</sup> “*Dalāʾil an-Nubuwwah*” by Al-Bayhaqī 5/382

There are two issues here; the first relates to the authenticity of this event and the second to its relation to the issue at hand.

As for the authenticity, then it is extremely weak, in fact, *Munkar* (Denounced).<sup>96</sup>

Ibn Rajab (d. 795 H.) commented on this chain by saying: “This (narration) is disconnected and weak. The likes of this are not used for proof.”<sup>97</sup>

Ibn Kathīr mentioned that another narration of this was collected by Ibn Mardawayh from the path of Muḥammad Ibn Ishāq on the authority of `Āṣim Ibn `Umar Ibn Qatādah on the authority of Maḥmūd Ibn Labīd on the authority of Rāfi` Ibn Khadīj.<sup>98</sup> However, he was not clear if it contained the mention of praying in the *Masjid* or not, and Ibn Mardawayh’s book is no longer in existence.

In any case, both of these chains are rejected. The first is rejected because the narrator Muḥammad Ibn Ja`far Ibn az-Zubayr is not from the *Ṣaḥābah*, so it is impossible that he was present at this event. On top of this, he only narrates from the *Tābi`īn*, so we know that he did not hear this from a Companion. In fact, he narrates from the minor *Tābi`īn*, not even the major ones. Therefore, we know that there are a number of links missing between him and this story.

This chain, as well as the one Ibn Kathīr stated was narrated by Ibn Mardawayh, contain Muḥammad Ibn Ishāq, about whom the correct opinion is that his *Ḥadīth* are accepted as long as he does not contradict others or narrate something that is a fundamental on a topic, and that he clearly states that he heard it or was told it. These conditions are not present in this *Ḥadīth*. This story was narrated by Al-Bukhārī, Muslim and others, with no mention of the *Ṣalāt* being performed in the *Masjid*.<sup>99</sup>

So, the first chain has the defect of Muḥammad Ibn Ja`far Ibn az-Zubayr narrating something from the lifetime of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and Muḥammad Ibn Ishāq’s narration not matching what is contained in the authentic narrations.

The second chain (which is unverifiable) contains the defects of Muḥammad Ibn Ishāq narrating something that does not match what has come in the authentic narrations, along with the fact that we don’t have the chain from Ibn Mardawayh to Ibn Ishāq, as Ibn Ishāq died in the year 151 H., yet Ibn Mardawayh wasn’t even born until 409 H.

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<sup>96</sup> A *Munkar* narration is when a narrator narrates something that contradicts what those who are more reliable narrated, or narrates something no one else did

<sup>97</sup> “*Fath al-Bārī Fī Sharḥ Ṣaḥīḥ al-Bukhārī*” by Ibn Rajab 2/439

<sup>98</sup> “*Tafsīr al-Qur’ān al-`Athīm*” by Ibn Kathīr 2/51

<sup>99</sup> “*Muṣannaf Ibn Abī Shaybah*” (#37,018), “*Musnad Aḥmad*” (#23,377), “*Ṣaḥīḥ al-Bukhārī*”, (#4,380) “*Ṣaḥīḥ Muslim*”, (#2,420) “*Sunan Ibn Mājah*” (#135), “*Jāmi` at-Tirmithī*” (#3,796) and “*Sunan an-Nasā’ī al-Kubrā*” (#8,142). And a second *Ḥadīth* in “*Musnad Aḥmad*” (#3,930) and “*Sunan an-Nasā’ī al-Kubrā*” (#8,140)

This story was mentioned elsewhere, as Ath-Tha`labī said:

"أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الزُّبَيْرِ وَمُحَمَّدُ بْنُ مَرْوَانَ عَنِ الْكَلْبِيِّ وَعَبْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ الرَّازِيِّ عَنْ أَبِيهِ عَنِ الرَّبِيعِ بْنِ أَنَسٍ."

"Muḥammad Ibn Ishāq informed us from Muḥammad Ibn Ja`far (Ibn) az-Zubayr and Muḥammad Ibn Marwān (informed us) from al-Kalbī and `Abdullāh Ibn Abī Ja`far ar-Rāzī (informed us) from his father from Ar-Rabī Ibn Anas." <sup>100</sup>

The first of the three chains he mentioned was discussed earlier.

As for the second chain; Muḥammad Ibn Marwān from al-Kalbī:

### Muḥammad Ibn Marwān

He is Muḥammad Ibn Marwān Ibn `Abdillāh Ibn Ismā`il, who was known as As-Suddī aṣ-Ṣaḡīr. He was declared abandoned and even a liar. <sup>101</sup>

### Al-Kalbī

He is Abun-Naḍr Muḥammad Ibn as-Sā`ib Ibn Bishr al-Kalbī. He was declared abandoned and even a liar. <sup>102</sup>

So, this chain contains four defects:

1. Muḥammad Ibn Marwān is accused of lying
2. Al-Kalbī is a liar
3. The disconnect between Al-Kalbī and the Messenger of Allāh, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, as he died in the year 146 H.
4. This detail not being mentioned in any of the authentic *Aḥādīth* narrated about the Christians of Najrān

<sup>100</sup> "Al-Kashfu Wal-Bayān `An Tafsīr al-Qur`ān" by Ath-Tha`labī 3/6

<sup>101</sup> "Al-Jarḥ Wat-Ta`dīl" by Ibn Abī Ḥatīm 8/86 "Aḍ-Ḍu`afā' al-Kabīr" by Al-Uqaylī 4/136, "Tārīkh Baḡdād" by Al-Khaṭīb al-Baḡdādī 4/468, "At-Tārīkh al-Kabīr" 1/232 and "At-Tārīkh al-Awsaṭ" 2/245 both by Al-Bukhārī "Aḍ-Ḍu`afā' aṣ-Ṣaḡīr" by Al-Bukhārī pg. 105 "Aḥwāl ar-Rijāl" by Al-Jawzajānī pg. 78, "Aḍ-Ḍu`afā' Wal-Matrūkūn" by An-Nasā'ī pg. 93, "Taḥthīb at-Taḥthīb" by Ibn Ḥajar al-Asqalānī 9/437 "Al-Majrūḥīn Minal-Muḥaddithīn Waḍ-Ḍu`afā' Wal-Matrūkīn" by Ibn Ḥibbān 2/286 "Al-Kāmil Fī Ḍu`afā' ar-Rijāl" by Ibn `Adī 7/513

<sup>102</sup> "Al-Jarḥ Wat-Ta`dīl" by Ibn Abī Ḥatīm 7/270, "Tārīkh Ibn Ma`īn – Riwayāt ad-Dawrī" 3/280, "At-Tārīkh al-Kabīr" 1/101, "At-Tārīkh al-Awsaṭ" 2/51 and "Aḍ-Ḍu`afā' aṣ-Ṣaḡīr" pg. 101 all by Al-Bukhārī, "Tārīkh Asmā' aḍ-Ḍu`afā' Wal-Kaṭḥābīn" by Ibn Shāhīn pg. 164, "Aḍ-Ḍu`afā' aṣ-Ṣaḡīr" pg. 101 by Al-Bukhārī "Aḥwāl ar-Rijāl" by Al-Jawzajānī pg. 66, "Al-Kunā Wal-Asmā'" by Muslim Ibn al-Ḥajjāj 2/840, "Aḍ-Ḍu`afā' Wal-Matrūkūn" by An-Nasā'ī pg. 90 "Nāsikh al-Ḥadīth Wa Mansūkhuh" by Al-Athram 1/209 "Al-Kāmil Fī Ḍu`afā' ar-Rijāl" by Ibn `Adī 7/277 "Al-Mu`talif Wal-Mukhtalif" by Ad-Dāraquṭnī 4/222 "Aḍ-Ḍu`afā' al-Kabīr" by Al-Uqaylī 4/76 "Al-Majrūḥīn Minal-Muḥaddithīn Waḍ-Ḍu`afā' Wal-Matrūkīn" by Ibn Ḥibbān 2/253 "Al-Kāmil Fī Ḍu`afā' ar-Rijāl" by Ibn `Adī 7/274

As for the third chain; `Abdullāh Ibn Abī Ja`far ar-Rāzī from his father from Ar-Rabī` Ibn Anas:

### **`Abdullāh Ibn Abī Ja`far:**

He was a truthful person, but there was weakness in his narrations, especially when he narrated something on his own.<sup>103</sup>

As is evident from what the Scholars of *Ḥadīth* have said and how they judged some of his *Aḥādīth*, he was a truthful person, however, there was weakness in his narrations. Therefore, if he is the only one to narrate something from a *Shaykh*, it is not acceptable. And Ibn Ḥibbān, as mentioned earlier, went as far as to declare that the only *Aḥādīth* that should be taken into consideration are those from other than his father. So here, this narration of his from his father wouldn't even be taken into consideration.

### **Abū Ja`far ar-Rāzī is `Īsā Ibn `Abdillāh Ibn Māhān**

As is evident from the discussion about this narrator, he was a truthful person, however, he had a bad memory. Due to this, he made many mistakes in general, even more so when narrating from Muḡīrah and the likes.<sup>104</sup>

Lastly, Ar-Rabī` Ibn Anas was a *Tābi`ī*, so he would not have been present at this event.

So this narration contains four defects:

1. The *Tafarrud* (Individual narration) of `Abdullāh Ibn Abī Ja`far
2. The weakness of Abū Ja`far ar-Rāzī
3. The disconnect between Ar-Rabī` Ibn Anas and the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
4. This detail not being mentioned in any of the authentic *Aḥādīth* narrated about the Christians of Najrān

<sup>103</sup> "Al-Kāmil Fī Ḍu`fā' ar-Rijāl" by Ibn `Adī 5/362, "Al-Jarḥ Wat-Ta`dīl" by Ibn Abī Ḥātim 5/127, "Taḥthīb at-Taḥthīb" by Ibn Ḥajar al-`Asqalānī 5/177, "Ikṃāl Taḥthīb al-Kamāl Fī Asmā' ar-Rijāl" by `Alā' ad-Dīn Muḡaltāy 7/290 "Ath-Thiqāt" by Ibn Ḥibbān 8/335 "Al-Mu'jam al-Awsaṭ" by Aṭ-Ṭabarānī 7/270, "Al-Kāmil Fī Ḍu`afā' ar-Rijāl" by Ibn `Adī 5/363 "Mīzan al-Itidal Fī Naqd ar-Rijāl" by Ath-Thahabī 2/404 "Al-Kāshif Fī Ma`rifat Man Lahu Riwayah Fil-Kutub as-Sittah" by Ath-Thahabī 1/543 "Taqrīb at-Taḥthīb" by Ibn Ḥajar al-`Asqalānī pg. 298

<sup>104</sup> "Aṭ-Ṭabaqāt al-Kubrā" by Muḥammad Ibn Sa`d 7/380, "Tārīkh Ibn Ma`īn – Riwayāt Ibn Miḥraz" 2/90, "Al-Jarḥ Wat-Ta`dīl" by Ibn Abī Ḥātim 6/281, "Su`ālāt Ibn Abī Shaybah Li-Ibn al-Madīnī" pg. 122, "Tārīkh Baḡdād" by Al-Khaṭīb al-Baḡdādī 11/146 and 12/461, "Min Kalām Abī Zakariyyā Yaḥyā Ibn Ma`īn Fir-Rijāl" pg. 50, "Al-Kāmil Fī Ḍu`afā' ar-Rijāl" by Ibn `Adī 6/449-450, "Tārīkh Ibn Ma`īn – Riwayāt ad-Dawrī" 4/358, "Taḥthīb al-Kamāl Fī Asmā' ar-Rijāl" by Al-Mizzī 33/194, "Al-Ilal Wa Ma`rifat ar-Rijāl Li-Aḥmad – Riwayāt Ibnihī `Abdillāh" 3/133, "Al-Abṭāl Wal-Manākīr" by Al-Jawraqānī 1/204, "Taḥthīb al-Kamāl Fī Asmā' ar-Rijāl" by Al-Mizzī 33/195, "Tanqīḥ at-Taḥqīq" by Ibn `Abdill-Hādī 2/445 and "Taḥthīb at-Taḥthīb" by Ibn Ḥajar al-`Asqalānī 12/57 "Su`ālāt al-Barthā'ī" 2/443, "Al-Mujtabā Min as-Sunan" 3/258, "Al-Majmū' Sharḥ al-Muḥathab" by An-Nawawī 12/112, "Al-Majrūḥīn Minal-Muḥaddithīn Waḍ-Ḍu`afā' Wal-Matrūkīn" by Ibn Ḥibbān 2/120

On top of all of the clarified weaknesses, the fact that this detail is not in any book of *Ḥadīth* whatsoever, is proof enough that it is not authentic. In fact, there is no mention of the Christians even being in the *Masjid* in any book of *Ḥadīth*.

So, as is evident, the weakness of this *Ḥadīth* precludes it from being a proof for anything.

As for how this event relates to the issue at hand:

Using this incident is a false/invalid *Qiyās* (Deductive Analogy), even according to those who accept *Qiyās*, because:

- The Muslims were visited in a position of power while those who make these types of statements are lowering themselves to participate in the rituals of others.
- The Muslims were being visited and were informing the visitors about *Islām*, while those who make these statements are not passing on information about *Islām*. In actuality, the mere fact that they are making these statements shows they were, in reality, hiding *Tawḥīd*; the very basis of *Islām*.
- The Muslims were allowing something to take place while those who make these statements are actually performing an act. This type of false logic would necessitate that, when the Messenger of Allāh, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, took *Jizyah* from *kuffār*, this is proof that a Muslim is allowed to worship other than Allāh.

## Conclusion

As is evident, there is clear evidence (i.e. consensus) that congratulating disbelievers on their holidays is prohibited. There are also many supporting evidences to prove that this, as well as other statements and actions related to assisting, taking part in and approving of these holidays is prohibited, and may reach disbelief.

On the other hand, there is no clear evidence to prove the permissibility of congratulating disbelievers on their holidays. Despite all of the disbelievers that the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the thousands of *Ṣaḥābah*, and then the *Tābiʿīn* and those after them interacted with, we don't have any narration of any of them ever congratulating disbelievers on their holidays or saying that it is obligatory, recommended or even permissible.

As for the evidences that are used, then they are either weak narrations that have nothing to do with the topic, or at best, are general Texts that are unrelated to the topic, and if used for this topic would contradict fundamentals of *Al-Walā' Wal-Barā'*.

And Allāh Knows Best, and may the Blessings and Peace of Allāh be upon our Prophet Muḥammad, his family, his companions and all of those who follow them on the correct path until the Day of Resurrection.

Abū Ṭālūt Haytham Āl Sayfaddīn